

MION - CAINT

AN EASY IRISH PHRASE BOOK
compiled for the Gaelic League
by the
Rev. Peter O'Leary, P.P.
1899.

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AN EASY IRISH PHRASE BOOK.

COMPILED

FOR THE GAELIC LEAGUE

BY

THE REV. PETER O'LEARY, P.P.

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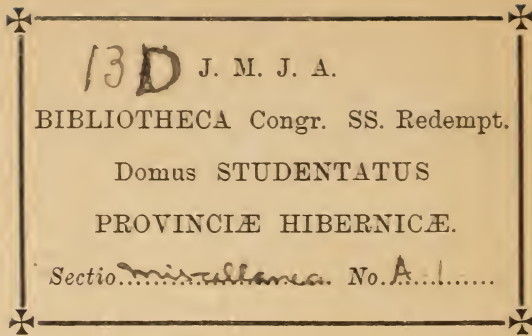
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PREFACE.

MY mind has been much exercised for some time over the position of persons who are anxious to learn Irish. There are two classes who wish to learn, viz., those who can speak Irish and those who cannot. Those who can speak it wish to learn to read it. Those who can neither speak nor read it wish to learn both. For the use of both classes there is nothing available but Father O'Growney's little books.

The *Gaelic Journal* is a splendid publication. There is more solid erudition within its small compass than within the compass of any English Journal twenty times its size. But it is only useful to learners when they have acquired a fairly good knowledge of the language. Even the grammatical and critical matter which is contained in it is not appreciated by those who do not know Irish. No one has ever yet learned a language from its grammar. In fact, a person must know the language before he can understand the grammar.

Then what about the other Irish matter which can be had in those volumes whose contents have been taken from the works of Irish writers of Keating's age?

I have to state as a positive fact, that, as far as learners are concerned, whether they be learners who can already speak Irish, or learners who cannot, those volumes are many degrees worse than useless. The very first page of any of these books, and I say it from positive experience, is enough to frighten even a fluent Irish speaker from any further effort at becoming an Irish reader, unless he be a person of iron determination. Fortunately we have in considerable abundance people of that stamp. Persons whom even a sensation like intermittent lock-jaw cannot frighten from the work. But when a fluent Irish speaker, whose native Irish vocabulary is overflowing with wealth, and whose organs of speech can use that vocabulary like rolling music, when he, I say, looks at the page of an Ossianic society volume, and finds himself threatened with lock-jaw almost at every sentence, he naturally comes to the conclusion that there is something wrong. He does not know what is wrong, but he lays down the volume.

The learner who never *spoke* a word of Irish is in a far worse plight. He does not *suspect* that there is anything wrong. He struggles onward through the Easy Lessons, through the Ossianic volume, lock-jaw and all. Then he gets among the people, and lo! *not a syllable of the people's language can he understand.*

What *is* it that is wrong? There are a good many things wrong, but the whole evil can be reduced to this one fact. For a living language, the books and the speech of the people *should go hand in hand.* What is printed in the books should be the exact representation of what comes out of the people's

mouths. The Irish of our Ossianic books is of course not essentially different from the Irish which I speak. But if I were to meet my neighbours *who do not read Irish*; and if I were to speak to them in the Ossianic style, matters would soon come to a dead lock.

Why not give the people their own speech! That is what is wrong. What would be the result if a person who can speak English and who wishes to learn to read it, were to have an unmodernised copy of Bacon placed in his hand? He would learn his book-lesson, but he would find that it would set his neighbours laughing at him. It would effectually prevent that man from learning to read. Suppose him a person who knows no English at all, what is his position? It is exactly that of the Irish learner who *knows no Irish at all*, and who is floundering through an Ossianic book.

The position of those two classes of Irish learners has been a trouble to me for a long time. In order to try and do something to remedy the evil I have written the following phrase-book.

In constructing it I have made it a point not only to give in the phrases the living language of the people as far as syntax and style of speech is concerned, but also to strip the individual words, as far as possible, of the encumbrances with which centuries of neglect must have naturally incrustated their written forms. It is these incrustations that paralyse the efforts of the book-learner. It is the total absence of them that makes the spoken language so smooth.

For example; everybody has heard of the *rule* called *caot le caot*. Now as a matter of fact this is

not a rule. It is a phonetic *truth*. It is a truth which belongs to the nature of Irish speech. According to the nature of Irish speech a consonant cannot be sounded broad if it be in contact with a slender vowel. And again, the moment a consonant has become slender a broad vowel cannot continue in contact with it. Take for example the word *cac*. If the diminutive *-in* is to be added to it the *c* becomes slender on account of the *i* of *-in*. Then, because the *c* has become slender, the preceding broad *a* cannot remain in contact with it. *The organs of speech, to the distinct knowledge and cognizance of the ear*, introduce a slight *i*-sound before the *c*.

It is not a *rule*. It is a *natural law* of Irish articulation. That law is as vigorous now in the spoken Irish as ever it was. It was not made by scholars, nor by bards, nor by grammarians. It belongs by nature to the language. It must be admitted that the thought of introducing it into the spelling of the words was a magnificent thought. It has been a most fortunate thing for us and for our language that the ears of our fathers were so good, and that they gave us the result in black and white. Had they not done so, and had our language ceased to be spoken without any person's having called attention to that law, the knowledge of its existence would have been lost.

But the principle has been fearfully abused. It has been looked upon as a mere spelling-rule. The result has been that writers, without any regard to the *ear*, have merely followed the *eye*. They have acted as a person would act who, instead of *cacáin*, would write *cacáoin*. The latter form observes the

"rule," but there is danger of lock-jaw in trying to pronounce it, even for a habitual Irish speaker. Such writers have insisted upon observing the "rule" no matter how many consonants may come between the two vowels. They will, for example, write *buaitear*. I have never heard that word out of any person's mouth. I have always heard *buaitear*. But I *have* heard *buaitear*, not *buaitear*. I have never heard *cúibeara*, but always *cúibeara*.

It will not be easy to get rid of these incrustations all of a sudden. In fact it would be dangerous. All the pruning should not be done at once. Still there is no harm in making a beginning. That beginning should be made, taking the *ear* as guide. The principle in question belongs exclusively to the ear. It has nothing whatever to do with the orthography of the language.

There are several other things which require clipping. I have never heard *ceirce* = *end*, but always *ceirce*. I have never heard *aine* = *mind*, but always *aine*. Am I expected to go on writing what I have never heard? I have always heard distinctly the "nn" at the end of such words as *gan* = *scarce*, *pan* = *weak*, but I have never heard it at the end of the third person singular of a verb. Then why should I write into the word a sound which I have never heard there?

Then what of the authority of the past? In the first place I don't give much for the authority of people who turned a phonetic law into a spelling-rule. In the second place, if we go back as far as true authority we find that those double letters were then distinctly heard—nn and no were written one for the

other, and $\mu\mu$ was sounded like the present $\mu\tau$. I have myself distinctly heard $\tau\omicron\mu\mu\alpha\delta$ pronounced $\tau\omicron\mu\tau\alpha\delta$.

In the following pages, as a step towards the simplification of our spelling, the use of double consonants is omitted when possible. Such an omission is of course impossible in such words as $\xi\alpha\mu\mu$ (*scarce*), $\rho\alpha\mu\mu$ (*weak*), etc., because the effect of the omission would be to produce other words with both a different sound and a different meaning.

The reader is to take it for granted that the sound represented by “ $\mu\mu$ ” is quite different from that represented by “ μ .”

With regard to “ $\mu\mu$,” it has been found necessary to avoid it altogether. It is always equivalent either to “ μ ” or to “ $\mu\tau$.” Hence “ μ ” or “ $\mu\tau$ ” have been substituted for it in the following pages.

The chief purpose of this First Part is to teach the syntax which regulates the use of the two link-words “ $\mu\mu$ ” and “ $\tau\alpha$.”

A Second Part is to follow, which will illustrate in copious detail the forms and uses of the Irish verb. Also a Third Part, which will deal with the syntax of those words which express relation.

The learner may rest assured that *not a single word or phrase has been invented*. They are all, without exception, actual living speech. There is not an Irish-speaking old person in Munster who would not understand every word and every phrase at once. Still the learner will find the syntax throughout most perfect, and most rigidly adhered to, in such a manner that he cannot fail to be astounded when he remembers that this wonderfully symmetrical phraseology

has been for centuries the every day dialogue of millions of people who could neither read nor write.

For example; in the whole range of the language there is not a single exception to the rule which says that “*իր*” takes the predicate next to it, and that “*տձ*” takes the subject next to it. Now, in English common conversation there are hundreds of instances in the use of the verb *to be*, in which no person can tell which of the two nominative cases is the subject.

That is only one out of the numberless beauties which await the learner.

A most useful exercise for the learner will be, after having mastered the meaning of each phrase, to take it asunder, and to distinguish carefully the link-word, the subject or nominative case, and the predicate, that is the piece of *information* which is given concerning the subject. Thus:—

իր *անմիջե* *վօ* = A cow is an animal.

իր, the link; *վօ*, the subject; *անմիջե*, the information given regarding the cow.

Տձ *ան* *վօ* *'նա* *բարձր* = The cow is standing.

Տձ, the link; *ան* *վօ*, the subject; *'նա* *բարձր*, the information given.

իր *'նա* *բարձր* *ստձ* *ան* *վօ* = It is standing the cow is.

իր, the link; *ստձ* *ան* *վօ*, the subject; *'նա* *բարձր*, the information which is given regarding the *position in which the cow is*.

(*Օրրոմ*) *հար* *վօ* *ի* = (I say) that she is a cow. *հար*, the link; *ի*, the subject; *վօ*, the information given regarding *ի*.

բարձր *ու* *հոգարե*.

ἡ ἰο ἡ - ὁ ἁ ἡ τ

“ἰς” AND “τᾶ.”

- I. “ἰρ,” or any part of it, is the link between two substantives, or between two modes, as “ἰρ ἀνιμῖζε βό”; “ἰρ ’να ρεαῖν ἀτᾶ ρί.”
- II. “τᾶ,” or any part of it, is the link between a substantive and any of its modes, as “τᾶ ἀν βό ’να ρεαῖν”; “τᾶ ρί ἀς ριῦβαλ.”
- III. The *predicate* comes next to “ἰρ,” the *subject* comes next to “τᾶ.” “ἀτᾶ” is the relative form of “τᾶ.” “ἰρ” can be very often omitted.

PHRASES

TO ILLUSTRATE THE FOREGOING PRINCIPLES.

Present Time.

1r breāḡ an lā é.	It is a <i>fine</i> day.
1r lā breāḡ é.	It is a fine day.
1r fear lāroir é.	He is a strong man.
1r lāroir an fear é.	He is a <i>strong</i> man.
1r é an fear lāroir é.	He <i>is</i> a strong man.
1r lāroir atá ré.	He <i>is</i> strong.
nāc lāroir atá ré!	How strong he is! (Lit., Isn't it strong he is!)
Ṭá ré laḡ.	He is weak.
Ṭá ré ḡo laḡ.	He <i>is</i> weak.
1r laḡ atá ré.	He is very weak.
Ṭá ré ana laḡ.	He is <i>very</i> weak.
Ṭá ré ḡo h-ana laḡ.	He <i>is</i> <i>very</i> weak.
Ṭá ré ḡo h-ana laḡ arpaṑ.	He is very weak entirely.
Ṭá an 'donar le laḡe air.	He is excessively weak.
1r fear micel.	Michael is a man.
1r fear maic micel.	Michael is a good man.
1r fear ḡan maic micel.	Michael is a useless man.
1r fear meaṭṭa é.	He is a good-for-nothing man.
fear meaṭṭa.	A man who is a failure.
Ṭá Ṭaōḡ 1 n' fear.	Thade is a man.
Ṭá ré 1 n' fear móir.	He is a big man.
Ṭá ré 1 n' fear beāḡ.	He is a little man.

Is é duine dona.

Is é duine fearúil.

Is é talamh fearúil.

Is é talamh dona.

Is é talamh fearúil.

Is é talamh dona.

Is é talamh dona le fuíoch.

Is é talamh dona le fuíoch.

Is é duine fearúil!

Is é duine fearúil!

Ní mairbh beiridh ar bairbh
oir!

Ní h-éad go deimhin.

Ní cló íarann.

Ní h-ádhmad cló.

Ní feoil ádhmad.

Ní cnámh ádhmad.

Ní fionn cnoicéan.

Ní leathar fionn.

Ní fuil uirge.

Ní h-uirge bainne.

Ní bainne biaitíle.

Ní gairmín cne.

Ní cne gairmín.

Ní gairmín spean.

Ní spean gairmín.

Ní móin gual.

He is a bad man.

He is a good man, *i.e.*, he
is a man who does good
to others.

It is good land, *i.e.*, kind,
productive land.

It is dreadfully bad land.

It is terrible weather.

It is a frightful day.

It is a frightful day, it is
so wet.

You *have* treated me scur-
vily.

You are a nice boy!

You have done well!

It is no harm to be depend-
ing on you!

No indeed.

Iron is not stone.

Stone is not wood.

Wood is not flesh.

Horn is not bone.

Skin is not hair.

Hair is not leather.

Water is not blood.

Milk is not water.

Spirit is not milk.

Earth is not sand.

Sand is not earth.

Gravel is not sand.

Sand is not gravel.

Coal is not turf.

Ní gual móin.

Ní duilleabhar péur.

Ní crann cabáirte.

Ní cabáirte crann.

Ní cabáirte feoil.

Ní feoil cabáirte.

Ní plúr mín.

Ní mín plúr.

Ní bó capal.

Ní capal bó.

Ní garmuin ríoraic.

Ní ríoraic capal.

Ní gort garraíó.

Ní cruinneacht órna.

Ní coirce cruinneacht.

Ní daibh gíúir.

Ní fuinneog coll.

Ní mire Tadó.

Ní Tadó mire.

An aomao cloic?

An bótar corán?

An fear Tadó?

An capal bó?

An bó capal?

An amárac an Dóinnac?

An í an Aoine atá againn?

An é an Satharn atá
againn?

Turf is not coal.

Grass is not foliage.

A cabbage is not a tree.

A tree is not a cabbage.

Meat is not cabbage.

Cabbage is not meat.

Meal is not flour.

Flour is not meal.

A horse is not a cow.

A cow is not a horse.

A foal is not a calf.

A horse is not a foal.

A garden is not a corn-
field.

Barley is not wheat.

Wheat is not oats.

Fir is not oak.

Hazel is not ash.

I am not Tim.

My name is not Tim.

{ Is stone wood ?

{ Is a stone wood ?

Is a path a road ?

Is Tim a man ?

Is a cow a horse ?

Is a horse a cow ?

Is to-morrow Sunday ?

(Lit., Is the Sunday to-
morrow ?)

Is to-day Friday ?

Is to-day Saturday ?

Δν ινδιυ αν λυαν ?	Is this Monday ?
Δν ε αν λυαν ατά ινδιυ αζαινν ?	Is this Monday ?
Δν ε ρεο αν λυαν ?	Is this Monday ?
Δν ριλε τυρα ?	Are <i>you</i> a poet ?
Δν ζαδαρ μιωναν ?	Is a kid a goat ?
Δν μυε μαδρα ?	Is a dog a pig ?
Δν μαδρα μυε ?	Is a pig a dog ?
Δν λεατ-ρα αν μυε ?	Is the pig <i>yours</i> ?
Δν λεατ αν ζαδαρ ?	Is the dog yours ?
Δν λεατ αν μαριμιν ?	Is the little dog yours ?
Δν τυ α εαυι ε ?	Was it you that lost him ?
Δν τυ α ρυαιρ ε ?	Was it you that found him ?
Δν τυ α τυς λεατ ε ?	Was it you brought him ?
Δν τυ ο'φας ανρσ ε ?	Was it you left him here ?
Δν οδιε λεατ ζυρ λεατ ε ?	Do you think he is yours ?
Δν μβεαρραιρ λεατ ε ?	Will you take him with you ?
Δν βρᾶςραιρ αο οιαις ε ?	Will you leave him be- hind ?
Δν οταδαρραιρ οομρα ε ?	Will you give him to <i>me</i> ?
Δν κοιλεαν μαιτ ε ?	Is he a good pup ?
Δν μιαναε μαιτ ε ?	Is he a good breed ?
Δν οροε μιαναε ε ?	Is he a bad breed ?
Δν μιαναε ροζαντα ε ?	Is he a good breed ?
Δν βρυιλ ρολυιζεαετ ανν ?	Is he highly bred ?
Δν εαβος ε ?	Is he a low-bred cur ?
Δν νοιολρα ε ?	Would you sell him ?
Δν ζεεανοερα ε ?	Would you buy him ?
Δν μορ α βειρθεαο υαιτ αιρ ?	How much would you be asking for him ?

Δν μόρ αρ α νοίολῆά έ?	For how much would you sell him?
Δν μόρ αρ α ὕραιῖνν υαίτ έ?	For how much would I get him from you?
Δν μόρ α ἑανόἑαὐ υαίτ έ?	How much would buy him from you?
Δν μόρ α ἑορνόἑαὐ ρέ?	How much would he cost?
Δν 'μό βλιαῖαιν έ?	How many years old is he?
Δν 'μό λᾶ έ?	How many days old is he?
Δν 'μό μή έ?	How many months old is he?
Δν 'μό ρᾶίτε έ?	How many quarters (of a year) old is he?
Δν 'μό ρεᾶῑτῆαιν έ?	How many weeks old is he?
Δν 'μό ριαῑατ αῖῖε?	How many teeth has he?
Δν 'μό ρύιλ ανν?	How many eyes has he?
Δν 'μό εαῑβατ αῖρ?	How many tails has he?
Δν 'μό ἑανν αῖρ?	How many heads has he?
Δν 'μό κορ ρέ?	How many legs has he?
Δν 'μό κορ τοῑαῖῖ ρέ?	How many fore legs has he?
Δν 'μό κορ τοῑῑῑὐ ρέ?	How many hind legs has he?
Δν 'μό ιυνῖα αῖρ?	How many claws has he?
Δν τεατ ρέιν έ?	Is he your own?
Δν αῑλῑαὐ α ῖυῑοῑρ έ?	Is it how you stole him?
Δν αῑλῑαὐ α ἑανυῖῖρ έ?	Is it how you bought him?
Δν αῑλῑαὐ α ρυαῑαῑρ αῖ ουτ αῑύ έ?	Is it how you found him losing?

Ἀν ἀνῆλθὺν τοῦ βρονθοῦ οἷτο ἐ?	Is it how some one made you a present of him?
Ἦν ἀνῆλθὺν τοῦ μωγοῦ ἄγου τοῦ τόξου ἄγαμ πέιν ἐ.	It is how he was born and reared in my own pos- session.
Ἀν τοῖσι μὲν ἀταοί?	Are you in earnest? (Lit., Is it in earnest you are?)
Ἦν τοῖσι μὲν.	Yes, I am. (Lit., Yes, it is in earnest [I am]).
Ἠὲ βρεῖς ἂν τὰ ἐ!	Isn't it a fine day!
Ἠὲ πλουεῖ ἂν τὰ ἐ!	Isn't it a wet day!
Ἠὲ ψυχρὸν ἂν τὰ ἐ!	Isn't it a cold day!
Ἠὲ θερμὸν ἂν τὰ ἐ!	Isn't it a hot day!
Ἠὲ μοῦ ἀτά πέ!	How very early it is! (Lit., Isn't it early it is!)
Ἠὲ ἀμυνν ἐ!	Isn't it grand!
Ἠὲ βρεῖς ἐ!	Isn't it beautiful!
Ἠὲ βρεῖς ἀτά πέ!	Isn't it beautiful!
Ἠὲ βοῦ ἀτά πέ!	How soft it is! (Lit., Isn't it soft it is!)
Ἠὲ βοῦ ἀτά πέ ἄγα!	How soft you have it!
Ἠὲ βοῦ ἀτά τοῦ ἐποϊcean οἷτο!	How soft your skin is upon you!
Ἠὲ βοῦ α ἔαgan caint ἐυγα!	How easy talk comes to you!
Ἠὲ ἐμυαῖν ἀτά ἂν πῶνα αἷν!	How hard the hair is upon him!
Ἠὲ παῖα ἀταοί τειρ!	How long you are at it!
Ἠὲ ἐ τὰς ἐ?	Is it not Thade?
Ἠὲ μακ τοῦ ἐ?	Is he not a son of yours?
Ἠὲ ἐ τοῦ μακ ἐ?	Is he not your son?
Ἠὲ ἐ τοῦ μακ πέιν ἐ?	Is he not your own son?

nác é do mac-ra é ?	Is he not <i>your</i> son ?
nác é do mac-ra péin é ?	Is he not actually <i>your</i> own son ?
nác mac duitre péin é ?	Is he not actually a son to yourself ?
nác bean í ?	Is she not a woman ?
nác í do bean í ?	Is she not your wife ?
nác í rin í ?	Is not that she ?
nác í rin péin í ?	Is not that she exactly ?
nác í rin í péin ?	Is not that herself ?
nác teat í ?	Is she not yours ?
nác teat-ra í ?	Is she not <i>yours</i> ?
nác í t'ingean í ?	Is she not your daughter ?
nác ingean duit í ?	Is she not a daughter of yours ?
nác ingean duit-re í ?	Is she not a daughter of <i>yours</i> ?
nác í t'ingean-ra í ?	Is she not your daughter ?
nác ingean duit péin í ?	Is she not a daughter of your own ?
nác í t'ingean péin í ?	Is she not your own daughter ?
nác í rin do rġian ?	Is not that your knife ?
nác í do rġian í ?	Is it not your knife ?
nác í do rġian péin í ?	Is it not your own knife ?
nác teat í ?	Does it not belong to you ?
nác rġian teat í ?	Is it not a knife of yours ?
nác rġian teatra í ?	Is it not a knife of <i>yours</i> ?
nác í do cúro péin í ?	Is it not your own property ?
nác teat péin í ?	Does it not belong to yourself ?

Naé tu an fear!

Naé é an fear é! a n-
bairt Éamon leir an
seirte.

What a man you are!

What a man he is! as Ned
said to the ram.

Past Time.

Ba ríú Brian.

Ba ríú uapal é.

Ba mac dó Murchad.

Ba mór an ríú é.

Ba cómaéctac an ríú é.

Ba ríú cómaéctac é.

Ríú cómaéctac do b' ea é.

Ba maíe an fear é.

Fear maíe do b' ea é.

Do b' aoibhinn an lá é.

Lá aoibhinn do b' ea é.

Ba tirim an lá é.

Lá ana tirim do b' ea é.

Ba lá b'roctalaé é.

Ba lá ana b'roctalaé é.

Lá ana b'roctalaé do b'
ea é.

Ba mór an b'roctal é.

Ba láiríe an fear é.

Fear ana láiríe do b' ea é.

B' é fear ba t'reire ar a
cinead é.

B' é ba lúga beann ar
fuaéct.

B' é ba r'ia b'éirp'ad
uataé leir.

Brian was a king.

He was a noble king.

Morgan was a son of his.

He was a *great* king.

He was a *powerful* king.

He was a powerful king.

He *was* a powerful king.

He was a good man.

He *was* a good man.

It was a *splendid* day.

It *was* a splendid day.

It was a dry day.

It was a *very dry* day.

It was a warm day.

It was a *very warm* day.

It *was* a very warm day.

It was great heat.

He was a *strong* man.

He was a very strong man.

He was the strongest man
of his race.

It was he that least felt the
cold.

It was he that could carry
a load furthest.

U' aip ba giora a maitt
mile fílige do cup oé.

It was on him that it
was a very short delay
to traverse a mile of
space.

Ua oear é!

It was a nice thing!

Ua maitt é!

It was a good thing!

Ua bpeáđ é!

It was a fine thing!

Ua mōr é!

It was a big thing!

Oob olc é!

It was a bad thing!

Ua tpeán é!

It was a brave thing!

Ua cpeuinn é!

It was an exact thing!

Oob fíor é!

It was a true thing!

Oob í an fíjonne í.

It was the truth.

Uí Urian 'na púđ.

Brian was king.

Uí pé 'na púđ uapal.

He was a noble king.

Uí pé cómaētaē.

He was powerful.

Uí pé í n' fpear maitt.

He was a good man.

Uí pé í n' fpear fōđanta.

He was a useful man.

Uí an lá go h-aoíbhinn.

The day was splendid.

Uí an lá go h-ana
aoíbhinn.

The day was most splendid

Uí an lá tihm.

The day was dry.

Uí an lá ana bpoēataē.

The day was very hot.

Uí an fpear láirōir.

The man was strong.

Uí pé ana láirōir.

He was very strong.

Uí pé lađ.

He was weak.

Uí pé ana lađ.

He was very weak.

Uí pé go lađ.

He was weakly.

Uí pé go h-ana lađ.

He was in a very weak
state.

Uí pé go h-ana lađ ap
paō.

He was in a very weak
state entirely.

Bí ré go dear.

He was nice. He was very nicely off.

Bí ré go h-ana dear.

He was very nice. He was very nicely off.

Bíodó ré ag ól.

He used to drink.

Bíodó ré ar meisge.

He used to be drunk.

Bíodó ré ag bhuígean.

He used to be fighting.

Bíodó ré ag acán.

He used to be quarrelling.

Bíodó tairt air.

He used to be thirsty.

Bíodó coota air.

He used to be sleepy.

Bíodó canncar air.

He used to be vexed.

Bíodó ocar air.

He used to be hungry.

Bíodó bhuir air.

He used to be in a hurry.

Bíodó doctall air.

He used to be stingy.

Bíodó éad air.

He used to be jealous.

Bíodó díctinear air.

He used to be in haste.

Bíodó leirge air.

He used to be lazy.

Bíodó buile air.

He used to be mad.

Bíodó ré rcóita.

He used to be scalded.

Bíodó ré ar buile.

He used to be mad.

Bíodó ré ar dearg-buile.

He used to be stark mad.

Bíodó ré ar a meabair.

He used to be out of his mind.

Ir ar meisge a bíodó ré.

It is drunk he used to be.

Ir ag ól a bíodó ré.

It is drinking he used to be.

Ir 'na coota a bí ré.

It is asleep he was.

Ir 'na dúireadht atá ré.

It is awake he is.

Ir 'na dúireadht a bí ré.

It is awake he was.

Ir 'na coota a bíodó ré
nuair bíodinn-pe am dúir-
eadht.

It is asleep he used to be
when I used to be
awake.

Íré an coota ír fear teir. It is (the) sleep he likes best.

U' é an coota doob fear teir. What he liked best was the sleep.

Íré an coota doob fear teir. Sleep is the thing he liked best.

In the last eight phrases "ír" is the statement of a GENERAL TRUTH, and suits all times, PAST, PRESENT and FUTURE. In such sentences it is usually omitted, e.g. :—

Ar meirge atá ré. [It is] drunk he is.

As ól a bíod ré. [It is] drinking he used to be.

'Na coota a beir ré. [It is] asleep he will be.

Sometimes it is introduced into the middle of the sentence in the form of "íread," e.g. :—

Ar meirge íread atá ré. Drunk is what he is.

As ól íread a bíon ré. Drinking is what he does be at.

'Na coota íread a beir ré. Asleep is what he will be.

As ríubal íread atá ré. [It is] walking he is.

As ruit atá ré. [It is] running he is.

Ír asampa atá ré.

Asampa íread atá ré. } It is I that have it.

Asampa atá ré.

Ír fear é rin.

Fear íread é rin. } That is a man.

Fear é rin.

Íré an lá amápac an Doim- } To-morrow is Sunday.

naé.

Amápac an Doimnaé. } (Lit., It is to-morrow the Sunday is.)

Ír duine é.	}	It is a human being.
Duine ipeaò é.		
Duine atá ann.		
Ba duine é.	}	It was a human being.
Duine doib eadò é.		
Duine a bí ann.		
Ír inroé a bíor i gCorcais.	}	It is yesterday I was in Cork.
Inroé a bíor i gCorcais.		
Ír inroiu atáim as teacht abaille.	}	It is to-day I am coming home.
Inroiu atáim as teacht abaille.		
Ír amárach a cappaod.		
Amárach a cappaod.	}	It is on to-morrow I shall return.
Amárach ipeaò a cappaod.		

Sometimes the very nature of the statement will not allow "Ír" to be used in past time.

Ír láiríor atá Diaimuid.	Dermod is strong.
Ír láiríor a bí Diaimuid inroé.	Dermod was strong yes- terday.
Ír láiríor a beiró pé amárach.	He will be strong to- morrow.

But we cannot say :—

Ír láiríor an fear Diaimuid nuair bí pé ós. *We must say, ba láiríor an fear Diaimuid nuair a bí pé ós, Dermod was a strong man when he was young. It does not follow that he is a strong man now. But we can say, Ír láiríor a bí Diaimuid nuair a bí pé ós, because it is true now that he was strong then.*

Conditional Sentences,

- Μά 'r μαίτ έ ηr μίτrο έ. If it is good it is full time
 for it.
- Μά 'r cαίλιν ό'η rοτuάτ μέ Even if I am a country
 ní ίοrρáινn ζειr. girl I would not eat
 tallow.
- Μά 'r πέrοιr έ τιοcρáιo Dermod will come if it is
 Oίáμuιrο. possible.
- Oά mb' πέrοιr έ rο έτιoc- He would have come if it
 ρáo πέ. had been possible.
- Μά τά cιáλλ áζáτ έίρτρiρ. If you have sense you will
 keep silent.
- Oά mberóεáo cιáλλ áζáτ If you had sense you would
 o'έίρτρá. keep silent.
- Μά bίον cιáλλ áζε έίρτ- If he will have sense he
 pío πέ. will keep silent, or if he
 has sense he will keep
 silent.
- Oá máιτ uíom rεoó r' I should like to get a
 pάζáιr. drink.
- Oá pεóιζ áη pεáρ τáoζ Thade would be a won-
 rά mberóεáo áιpζεáo derful man if he had
 áζε. money.
- Oά mba máιτ leiρ έ rο He would have money if
 beróεáo áιpζεáo áζε. he liked.
- Oά mba nά pζáoίrρáo πέ If he had not let it go he
 uáιo έ beróεáo πέ áζε would have it in abun-
 ζo τiuζ. dance.
- Μά b' pάoá έ áη lá bá If the day was long the
 ζáιμo í áη oíóce. night was short.

Όά μβ' ήάδα έ αν λά If the day had been long
 βερόεαθ αν οίόθε ζαιμυ. the night would have
 been short.

The difference between ṛā mba and mā ba is this— mā ba takes the condition for granted as REALISED, ṛā mba takes the OPPOSITE for granted.

mā 'r oume uapal ē. If he is a gentleman
 (which I should think he
 is), &c.

[illegible][illegible]

μά τὰ θεοῦ ἀγαπᾷ οὖραν	If I have a drink I shall
ἐ.	drink it.

Ὅτι μὲν ἔστι θεός ἄγαν	If I had a drink I would
οὐ ὀτρύνει.	drink it.

má tá ré agam geabairé. If I have it you will get it.

Մá mberòeabò pé asam If I had it you would get it.
 քeaòtá é.

mā 'r ḏṣampra ḏtā pē If I have it you will get it.
ṣeabai ē.

Ṫā mb' aṣampā berōeāṭ . If *I* had it you would get
rē ṣeabṭā ē. it.

ἡ δ' ἔτι δὲ ἰμπεραῖοι ἀτά	If it is going he is, I shall
πέθειν παρὰ τοῖς πάν-	bid him stay.
τάτοις.	

'Dá mb' aḡ imteacht a beirteasó ré deapfainn leir fanmáint,	If he was going I would bid him stay.
---	--

má 'r ocpar atá ari tab-
arpar pur le n-itearó
óó.

Óá mb' ocpar a beiréaró
ari tabarparinn pur le
n-itearó óó.

má 'r dómra a tugair é
tá ré ašam.

Óá mba dómra tabarpará
é beiréaró ré ašam.

má 'r 'na córla atá ré
ní 'l baogal ari.

Óá mba' na córla beiró-
earó ré ní beiréaró baog-
al ari.

má tá a tuillearó ašam
šearbair é.

Óá mbeiréaró a tuillearó
ašam šearbchá é.

ba máit liom óá bprearó-
ainn paróaric ó' pašail
ari.

ba máit liom go tabarpará.

ba máit liom go n-éirpará.

ba máit liom go otioaró
ašur tabairt liom.

ba máit liom go bparpará
tóir pa baile óuit féin.

Óá mb' áil leat éirtearó
beiróinn ana buiréaró
róiot.

If it is hungry he is, I shall
give him something to
eat.

If he was hungry I would
give him something to
eat.

If it is to me you gave it,
I have it.

If you had given it to me
I should have it.

If it is asleep he is, he is
all right.

If he were asleep he would
be all right; there would
be no danger of him.

If I have any more you'll
get it.

If I had any more you
should get it.

I should like if I could get
a view of it.

I should like you to speak.

I should like you to keep
silent.

I should like you to come
and speak to me.

I should like you to remain
east at home for yourself.

If you would hold your
tongue I would be very
much obliged to you.

Ὅοὺ βέλτερόν ἐστιν εἶναι μὴ
 ἢ βεῖν ἢ ἔσθαι ἢ οἰ-
 εῖν ἢ καθεύδειν.

Ὅτι μὴ ἢ βεῖν ἢ ἔσθαι ἢ οἰ-
 εῖν ἢ καθεύδειν.

Μὴ ἢ βεῖν ἢ ἔσθαι ἢ οἰ-
 εῖν ἢ καθεύδειν.

Μὴ ἢ βεῖν ἢ ἔσθαι ἢ οἰ-
 εῖν ἢ καθεύδειν.

Μὴ ἢ βεῖν ἢ ἔσθαι ἢ οἰ-
 εῖν ἢ καθεύδειν.

Μὴ ἢ βεῖν ἢ ἔσθαι ἢ οἰ-
 εῖν ἢ καθεύδειν.

Μὴ ἢ βεῖν ἢ ἔσθαι ἢ οἰ-
 εῖν ἢ καθεύδειν.

Μὴ ἢ βεῖν ἢ ἔσθαι ἢ οἰ-
 εῖν ἢ καθεύδειν.

You would be the better
 of it if you had not one
 half the talk.

If he were not thirsty he
 would not drink.

But that he is thirsty he
 would not drink.

But for his being thirsty
 he would not drink.

If he were not thirsty he
 would not drink.

If he was not thirsty he
 did not drink.

But that he was thirsty
 he would not drink.

If he is not thirsty he will
 not drink.

The learner must note carefully the difference between those seven forms of a negative condition, especially between μὴ ἢ βεῖν ἢ ἔσθαι ἢ οἰεῖν ἢ καθεύδειν and μὴ ἢ βεῖν ἢ ἔσθαι ἢ οἰεῖν ἢ καθεύδειν, as well as between μὴ ἢ βεῖν ἢ ἔσθαι ἢ οἰεῖν ἢ καθεύδειν and μὴ ἢ βεῖν ἢ ἔσθαι ἢ οἰεῖν ἢ καθεύδειν. Μὴ ἢ βεῖν ἢ ἔσθαι ἢ οἰεῖν ἢ καθεύδειν means If there is not. Μὴ ἢ βεῖν ἢ ἔσθαι ἢ οἰεῖν ἢ καθεύδειν means But for the fact that there is. Μὴ ἢ βεῖν ἢ ἔσθαι ἢ οἰεῖν ἢ καθεύδειν means If there was not. Μὴ ἢ βεῖν ἢ ἔσθαι ἢ οἰεῖν ἢ καθεύδειν means But for the fact that there was.

Μὰ τὸν θεὸν ἐστὶν ὅτι ἡμέριον
 ἔσται σοι ἡμέριον.

If it is a thing that you
 will stay till morning
 come as far as the
 fire.

Ṫá mba puo é so bpanpá
so lá níor níroé ōuit
teaēt so ōtí an teine.

If it was a thing that you
would stay till morning
you might come to the
fire.

Ṫá mba puo é so ōtiocpá
ar fannmainc so lá níor
mór ōuit rḡéala ōo
cúir ábáile.

If it was a thing that you
would come on staying
until morning you would
want to send word home.

Ar iarair air, má ba puo
é so bpanpáó ré so lá,
rḡéala ōo cúir ábáile?

Did you ask him to send
word home if it was a
thing that he would stay
till morning?

In this sentence, má ba puo é intimates the speaker's approval. Ṫá mba puo é would intimate the speaker's indifference, or disapproval, of the party's remaining.

Ṫá mba puo é so bpaḡ-
ainn píce púnt ar an
ḡcapataḡurŋoeicpúint
ar an mboin ip beaḡ ná
so mberŋeáó an leač-
cíor aḡam.

If it was a thing that I
would get twenty pounds
for the horse and ten
pounds for the cow, I
would have nearly the
half-year's-rent.

Ṫá mba puo é so mberŋ-
eáó an lá amárac ar
pŋḡnam ō' pŋaŋpáíŋe
cpuač ōo ŋéanam ŋe
'n pŋur paim cíŋr.

If it was a thing that to-
morrow would be any
way fair, a rick could be
made of that hay below.

Ṫúbart leir má ba puo
é so mberŋeáó an lá
ar pŋḡnam, cpuač ōo
ŋéanam ŋe 'n pŋur.

I told him, if the day was
any way fair, to make a
rick of the hay.

Here, mā ba puo é intimates that the day DID turn out fine. Oā mba puo é would intimate that it DID NOT.

Munapuō é zo otaitēpiō
an āit leat pēatpāp
imēāōt ar.

If it is not a thing that
you will like the place
you can leave it.

Oūbapc leip oā mba puo
é nā taitēpāō an āit
leip nā pāib bac āp
imēāōt ar.

I told him that if he hap-
pened not to like the
place he was at liberty
to leave it.

Mā 'r puo é zo mbeio
an ūliāgain peo cōm
maic leip an mbliāgain
anaiyis beio an paogal
puar.

If it turns out that this
year will be as good as
last year was, the times
will be at the height of
prosperity.

Oāmba puo é zo mbeio-
eāō an ūliāgain peo
cōm maic āguy ūi an
ūliāgain anaiyis ūeio-
mip ar āp otōil.

If this year had turned out
as good as last year we
would be as well off as
we could wish.

"1r" relative.

An t-é 1r pīg.

The man who is king.

"An pūmaipe 1r ātāp
ouit."

"That mope who is father
to you."

An t-é 1r pēap tīge anpo.

The person who is man-
of-the-house here.

Cia h-é 1r ceann anpo?

Who is boss here?

Cia h-é 1r giolla āgāib?

Who is your guide?

Cia h-é 1r pēap cinn puain
opāib?

Who is your leader?

Δν τ-έ ιρ γιotta αζainn
ιρέ ιρ fear cinn main
orainn.

The person who is our
guide it is he who is our
leader.

Δν τ-έ ιρ φαda cor ιρέ ιρ
φαda τpurλόζ.

The man who is long of
leg it is he who is long
of step.

In this Irish construction cor and τpurλόζ express MANNER, exactly as "of leg" and "of step" do in the English. τpurλόζ is the step which is taken when a person springs off one leg and alights on the other.

Δν τ-έ ιρ mór caint ní
h-έ ιρ maic ciall go
mimic.

Often the person who is
great of speech is not
the person who is good
in sense.

ιρ mimic nác é Δν τ-έ ιρ
uapal cáil ιρ uapal
méinn.

It often happens that it
is not the person who
enjoys the noble name
that has the noble dis-
position.

The ιρ which grammarians set down as the SIGN of the superlative, is in reality nothing but this relative ιρ. Δν fear ιρ mór caint is exactly the same construction as Δν fear ιρ mó caint.

Δν fear ιρ mór caint.

The person who has much
talk.

Δν fear ιρ mó caint

The person who has more
talk (*than anyone else*),
i.e., the man who has
most talk.

An fear is fear.

The man who is better
(than any one else), *i.e.*,
the man who is best.

An fear is óige.

The man who is younger
(than any one else), *i.e.*,
the man who is youngest.

An fear is rime.

The man who is older
(than any one else), *i.e.*,
oldest.

An fear ba éireise.

The man who *was*
stronger (than any one
else), *i.e.*, the man who
was strongest.

An fear tob óige.

The man who *was* younger
(than any one else), *i.e.*,
the man who *was* the
youngest.

An fear tob fear.

The man who *was* better
(than any one else), *i.e.*,
the man who *was* best.

An fear ba mó caint.

The person who *had* more
talk (than any one else),
i.e., the man who *had*
most talk.

An fear ba móir caint.

The man who *was* of much
talk, *i.e.*, the man who
had a lot of talk.

Ba minic nár b' é an fear
tob uasal cáil an fear
tob uasal méinn.

It frequently happened
that it was not the per-
son who had the high
name that had the noble
disposition.

Cáil and méinn are substantives of MANNER.

<p>An t-é doob fáda cor b' é doob fáda truptógs.</p>	<p>The person who had the long leg was the person who had the long step.</p>
<p>An t-é ba giolla aghainn iré b' fear cinn muin orainn.</p>	<p>The person who was our guide is the person who was our leader.</p>

In old Irish this relative ir was often written ar, as if compounded of a and ir; e.g., "Dobertar duit-riu rin" ol Cathal "ocur ni tugad rompi ná ina diaid co bhuinde bráda ní ar tertiú linn oltar rin." "That shall be granted to thee," said Cathal, "and there has not been given before it, nor after it until the brink of judgment, a thing which is more disagreeable to us than that." (See Airinge Meic Conglinne, page 59.)

The relative form of tá is atá. Atá should never be used as an absolute form.

Tá ré 'na cota.	He is asleep.
'Na cota atá ré.	It is asleep he is.
'Na cota atá rí.	It is asleep she is.
fás mar atá ré é.	Leave him as he is.
"An t-é atá ruar oltar deoc air."	"The man who is pros- perous people drink his health."
"An t-é atá ríor buail- tear cor air."	"The man who is down people trample on him."
Táim go maí.	I am very well.

fás map atáim mé.

Go ró mait atáim.

Ir go h-ana mait atáim.

Go dian mait ipeaò
atáim.

Táim go h-ana mait.

Táim go dian mait.

"Dap piaò táimpe ap
meirge!"

Bí Seaḡan ua Mangáin
ann.

Iré Seaḡan ua Mangáin
a bí ann.

Bí bean Seaḡain ui
Mangáin ann.

Bean Seaḡáin ui Man-
ḡáin a bí ann.

Bí an rḡéal map rin.

Sin map a bí an rḡéal.

Map a bí ré.

Map atá ré.

Map a beirò ré.

Map a bíorò ré.

Map a beiròeaò ré.

Öi ré map atá ré.

Tá ré map a beirò ré.

Beirò ré map a bíorò ré.

Bíorò ré map a bíon ré.

Leave me as I am.

It is right well I am.

It is mighty well I am.

Exceedingly well is what
I am.

I am mighty well.

I am exceedingly well.

"Really, I am drunk."

John Mangan was there.

It is John Mangan that was
there.

John Mangan's wife was
there.

It was John Mangan's wife
that was there.

The matter stood in that
way.

That is how the matter
stood.

As it was.

As it is.

As it will be.

As it used to be.

As it would be.

It was as it is.

It is as it will be.

It will be as it used to
be.

It used to be as it does
be.

Bíon ré mar a bíod ré.	It does be as it used to be.
Ir aḡ teac̃t atá Dóinnall.	It is coming Donald is.
Tá Dóinnall aḡ teac̃t.	Donald is coming.
An t-é atá 'na ḡiolla aḡainn iré atá i n' fear cinn muin aḡainn.	The person whom we have as guide is the person whom we have as leader

In dependent sentences ir becomes sup or supab.

Deirim sup breáḡ an lá é.	I say that it is a <i>fine</i> day.
Deirim sup lá breáḡ é.	I say that it is a fine day.
Deirim supab áluinn an lá é.	I say that it is a glorious day.
Meaḡaim sup fear láir̃oir̃ é.	I consider that he is a strong man.
Ceaḡaim sup anro atá ré.	I conclude that it is here it is
Ir dóic̃ uim sup t̃reire o' fear t̃aḡḡ 'ná Dóinnall.	I think that Thade is a stronger <i>man</i> than Donald.
C̃reirim sup fear̃t̃ainn a ḡeanḡar̃ó ré.	I believe it is rain that will come.
Ní deirim 'ná sup aḡ r̃ioc atá ré.	I don't say but that it is freezing it is.
Ní deirim 'ná so ḡruil an ceart aḡat.	I don't say but you are right.
Ní deirim 'ná sup aḡat atá an ceart.	I don't say but that it is you that's right.

‘Dúðairt sup breáḡ an lá é.	I said that it was a fine day.
‘Dúðairt sup lá breáḡ é.	I said that it was a fine day.
‘Dúðairt pé sup ‘òroḡ lá é.	He said that it was a bad day.
‘Dúðairt pé sup b’ áluinn an lá é.	He said that it was a glorious day.
‘Méarar sup b’ fear láir-oir é.	I thought that he was a strong man.
‘Ceapar sup anro a bí pé.	I thought that it was here he was.
má ‘deirim sup breáḡ an lá é ‘dearparḡ an fíunne.	If I say that it is a fine day I shall say the truth.
má ‘deirim sup breáḡ an lá é ‘deirim an fíunne.	If I say that it is a fine day I say the truth.
‘Dá n-abrainn sup breáḡ an lá é ‘dearparḡ an fíunne.	If I were to say that it is a fine day I would say the truth.
‘Dá n-abrainn sup breáḡ an lá é ‘dearparḡ an fíunne.	If I were to say that it was a fine day I would say the truth.

In dependent sentences ní becomes nā, nāc, and níor becomes nār or nār b’.

ní h-olc an lá é.	It is not a bad day.
‘Deirim nāc olc an lá é.	I say that it is not a bad day.
níor b’ olc an lá é.	It was not a bad day.

Θύβαρτ νάρ θ' οτc αν λά
έ.

Νίον cάιτλεαρ έ.

Θύβαρτ νάρ cάιτλεαρ έ.

Νί η-αῶμαο cλοc.

Θειμυμ νάc αῶμαο cλοc.

Θύβαρτ νάρ θ' αῶμαο
cλοc.

Νί γαῶαρ cοινίν.

Θειμυμ νάc γαῶαρ cοινίν.

Θύβαρτ νάρ γαῶαρ cοινίν.

μά τοειρ ουινε γυρ γαῶ-
αρ cοινίν νί τοειρ ρέ αν
ῑίμυνε.

Θά η-αβραῶ ουινε γυρ
γαῶαρ αν cοινίν νί
θεαρραῶ ρέ αν ῑίμυνε.

μά αβραν ουινε γυρ
γαῶαρ cοινίν νί θεαρ-
ραῶ ρέ αν ῑίμυνε.

Θύβαρτρα, θά η-αβραῶ
ουινε γυρ γαῶαρ cοιν-
ίν, νά θεαρραῶ ρέ αν
ῑίμυνε.

Θύβαριτ Θομναιι γο
νούβαρτρα, θά η-αβ-
ραῶ ουινε γυρ cοινίν

I said that it was not a bad
day.

I did not lose it.

I said that I did not lose
it.

Stone is not wood.

I say that stone is not
wood.

I said that stone was not
wood.

A rabbit is not a dog.

I say that a rabbit is not a
dog.

I said that a rabbit was
not a dog.

If a person says that a
rabbit is a dog he does
not say the truth.

If a person were to say
that the rabbit is a dog
he would not say the
truth.

If a person say that a
rabbit is a dog he will
not say the truth.

I said, that if a person
were to say that a rabbit
was a dog, he would not
say the truth.

Donald said that *I* said
that if a person were to
say that a dog was a

Σαῶσαι νὰ θεάρῃαὸ πέ
αν πίῃννε.

Σὺν α' μαῖτ ἀγατ!

Νὰν α' μαῖτ ἀγατ!

Σὺν α' μίλε μαῖτ ἀγατ!

Νὰν α' μίλε μαῖτ ἀγατ!

Σὺν α' ρεαῖτ ρεάρι α θεῖο-
μίο βλιαῖαν ὁ 'ντοῦ
ἀγὺρ μὺνα ρεάρι νὰν
α' μεαρά!

Τὰ ταῦς τὰν εἶρ βάρ,
Σὺν α' μαῖτ ἀν μαῖρε
ὁὐ ε!

Τὰ πέ ἀν ρλίξ νὰ πίῃννε,
Σὺν α' μαῖτ ἀν μαῖρε
ὁὐ ε!

Τὰ ρεάλα μαῖτε ἀγαμ
οῦιτ. Σὺν α' ρλάν
ρεάλαῖοε!

Σὺν α' ρεάρι ἀμάρατ तु!

Τὰ ἀτὰρ οἴμ.

Ὀῖον ἀτὰρ οἴμ.

Ὀῖ ἀτὰρ οἴμ.

Ὀῖοδ ἀτὰρ οἴμ.

Ὀεῖοδ ἀτὰρ οἴμ.

Ὀεῖοεαδ ἀτὰρ οἴμ.

Ὀ' πέῖοιρ σο μβεῖοεαδ
ἀτὰρ οἴμ.

rabbit he would not say
the truth.

Thank you!

No thanks to you!

Thank you ever so much!

In downright defiance of
you!

That we may be seven
times better off this
day twelve months, and
if we are not better
that we may not be
worse!

Thade has died, may he
have fared well by it!

He is gone to the other
world, may he be happy
in the matter!

I have good tidings for you.
Health to the bringer of
the tidings!

May you be better to-
morrow!

I am glad.

I do be glad.

I was glad.

I used to be glad.

I shall be glad.

I would be glad.

Perhaps I would be glad.

βίον ἄταρ οἶμ.	Let me be glad.
μά τᾶ ἄταρ οἶμ.	If I am glad.
Ὅα μβερθεᾶθ ἄταρ οἶμ.	If I were glad.
Ὅα μαίτ λιον ἄταρ ὅο βείτ οἶμ.	I should like to be glad.
Ἱρ μαίτ λιον ἄταρ ὅο βείτ οἶμ.	I like to be glad.
Ἡί μαίτ λιον ἡαν ἄταρ ὅο βείτ οἶμ.	I do not like not to be glad.
Ἡίον μαίτ λιον ἡαν ἄταρ ὅο βείτ οἶμ.	I should not like not to be glad.
Τάταρ ἐυῡατ.	(They) are going to be at you.
Τάταρ ἀθ λεανῃαιντ.	(They) are following you.
Τάταρ ἀς πείτεαμ λεατ.	(They) are waiting for you.
Τάταρ ἀς παίρε οἶτ.	(They) are watching you.
Τάταρ ἀρ ὅο εῖ.	(They) are bent on injur- ing you.
Conur ατᾶταρ ἀῡαίθ ?	How goes it with ye ?
Τάταρ μαίτ ῡο λεόρ.	It goes pretty well.
Βίρτεαρ ἀς ριύβαλ ἀρ ἀν ῡορᾶν ρο.	(People) do be walking on this path.
Βίρτεαρ ἀμ λεανῃαιντ.	(They) do be following me.
Βίρτεαρ ἀς εαίντ ἀνν.	(Some one) does be talk- ing there.
Βίρτεαρ ἀς ῡλαοῦᾶε οἶμ.	(Some one) does be calling me.
Βίρτεαρ ἀς μαῡαῦ ρύμ.	(The people) do be making game of me.
Βίρτεαρ ἀς ῡυῡο ἀρῡαῖρ υαίμ.	(Some one) does be steal- ing my corn.

Ùíòṭear aṣ caiteam̃ na ṣcloé liom.	(They) do be throwing the stones at me.
Ùíòṭear aṣ marb̃aò na ṣearc oim.	(They) do be killing my hens.
Ùò ùíòṭear aṣ ṣlaòṭac̃ oim.	(Some one) was calling me.
Ùíòṭear aṣ fairc oim.	(Some one) was watching me.
Ùíòṭear aṣ riúbal am̃ òiaò.	There was (some one) walking after me.
Ùíòṭear m̃ómam ar an mbóṭar.	(The party) was before me on the road.
Ùíòṭí aṣ ṣlaòṭac̃ oim.	(Some one) used to be calling me.
Ùíòṭí aṣ fairc oim.	(Some one) used to be watching me.
Ùíòṭí aṣ caiteam̃ na ṣcloé liom.	(Some one) used to be throwing the stones at me.
Ùeròṫar éuṣat.	(They) will be at you.
Ùeròṫar aṣ teaéṭ.	(Some one) will be com- ing.
Ùeròṫar aṣ im̃teaéṭ a- m̃aṫac̃.	(They) will be leaving on to-morrow.
An mberòṫar aṣ ṣabáil ò' péur inṭiu ?	Shall (we) be at hay to- day.
An mberòṫar ollam̃ éuṣe ?	Shall (we) be ready for it ?
Ùeròṫar.	Yes, (we) shall.
Má táṭar ollam̃ inṭiu ùeròṫar ollam̃ am̃ár- ac̃.	If (we) are ready to-day we shall be ready to- morrow.

Ὅα μβεῖοφι οἰλᾶν ἰνῶι
 ὅο βεῖοφι οἰλᾶν Ἀ-
 μάραδ.

Μά βῖοτεαρ οἰλᾶν Ἀ-
 νοῦτ βεῖοφαρ οἰλᾶν
 ἀμάραδ.

Ἀν ὅφιλτεαρ οἰλᾶν?

Ἀν μβῖοτεαρ οἰλᾶν?

Ἀν μβῖοτεαρ ἀς γλαοῦδ
 οἷτ?

Ἀν μβῖοτεαρ ἀς καῖτεᾶν
 κλοῦ λεᾶτ?

βῖοτεαρ.

Ὅειμῖν γο μβῖοτεαρ.

Ὅυβᾶρτ γο μβῖοτί.

Ἀν παῦτᾶρ ἀς γλαοῦδ
 οἷτ ἰνῶι?

Νί παῦτᾶρ.

Ἀν ὅφιλτεαρ ἀς γλαοῦδ
 οἷτ ἀνοῖρ?

Νί φιλτεαρ. Νί 'λτεαρ

Ἀν ὅφιλτεαρ ἐύγαμ?

Τάτᾶρ.

βῖοτεαρ ἀς φαῖρε ἀρ.

Ὅι ἀο ρῖιγε!

Ὅι μεαρ!

Ὅι ἀμυῖδ!

Ὅι ἀρ ρῖῦβᾶλ!

Ὅι ἀς γλυαῖρεᾶτ!

If (we) were ready to-
 day (we) would be ready
 to-morrow.

If (we) are ready to-night
 (we) shall be ready to-
 morrow.

Are (people) ready?

Do (they) be ready?

Does (any person) be
 calling you?

Does (any person) be
 throwing stones at you?

Yes.

I say there does.

I said there used to be.

Was there (anyone) call-
 ing you to-day?

There was not.

Is there (anyone) calling
 you now?

There is not.

Is (anyone) going to be
 at me?

Yes there is (some
 one).

Let (some one) be watch-
 ing him.

Get up at once!

Be quick!

Go out at once!

Go away!

Be moving!

Bí aS imteacht!	Be going!
Ná bí aS fearaí anraim!	Don't remain standing there!
Comuis aSúir ná bíodéar aS feiteam leat!	Make haste lest (the people) may be waiting for you!
Ná bí am boðpað!	Don't be bothering me!
Ná bí aS maðað fút féin!	Don't be making game of yourself, i.e., don't be making a fool of yourself.
Ná bí aS leigint na gaoite irteac.	Don't be letting the wind in, i.e., don't be talking absurdly.
Conur 'taoi?	How are you?
An bfuil 'n tu go dia-bulta?	Are you exceedingly well?

Some of our Irish scholars are under an extraordinary misapprehension regarding this word dia-bulta. They imagine it is derived from the word dia-bal = devil. It is not. It simply means "redoubled." When some of our learned men meet dia-bulta they call it "like a fiend." But when they meet cóicdia-bulta, they have to call it what it really means, "five-fold."

The people's instinct has enabled them to give the true meaning of the word in their own broken English. Here is how they manage it:—

Tá ré aS ríoc.	"It is freezing."
Tá ré aS ríoc go dia-bulta.	"It is freezing GREATLY."

Τά ρέ ας ρεαῖταινν.	"It is raining."
Τά ρέ ας ρεαῖταινν σο διαβουλτα.	"It is raining GREATLY."
Τά ταὸς ας ριιῖτ.	"Thade is running."
Τά ρέ ας ριιῖτ σο δια- βουλτα.	"He is running GREATLY."
Τά ρέ ας ριῦβατ σο δια- βουλτα.	"He is walking GREATLY."
Τά ρέ ας ράρ σο δια- βουλτα.	"He is growing GREATLY."
Τά ρέ ας οβαίρ σο δια- βουλτα.	"He is working GREATLY."
Αν βῖνιτ αν κοίρε σο μαίτ αςαίβ ?	"Have ye the oats good ?"
Αὐ! Τά ρέ σο διαβουλτα αςαίνν.	"Ach! We have it GREATLY."
Τάιτο να ππάταίρε σο δια- βουλτα αν ρατο αςαίνν.	"We have the potatoes GREAT ENTIRELY."

The word διαβουλτα expresses intensity. It is like the word REDOUBLED in English, both as to origin and meaning. There is a word which is derived from διαβατ = devil. It is the word διαβαίτ. The people invariably translate it "devilish."

ἱρ διαβαίτ αν οβαίρ ι.	"It is devilish work."
ἱρ διαβαλτα αν οβαίρ ι.	"It is AWFUL work."
ἱρ διαβαλτα αν ροινη ε τε ρεαβάρ.	"He is an awfully good man."
ἱρ διαβαλτα αν ροινη ε τε ροιννεαρ.	"He is an awfully exact man."

Is dia balta an capal é
cum oibre.

Is dia balta an talamh é
cum órnan.

Is dia balta an rgeat é
ná fanfá rocair.

Ná c dia balta ná leisgeo
rib dom féin!

Ná c dia balta ná leisgeo
rib dom féin!

Leis dom féin.

Leis dom féin.

Ná bac é féin.

Ná bac é féin!

Ná c dia balta an t-
near atá oir!

Ná c dia bail an t-
near atá oir!

Is dia balta an fuinneamh
a bíon le pléur.

Is dia balta a bfuil o'
airgeo ag Tadhg.

Is dia balta a bfuil de
caint aige pé airgeo
atá aige.

Ní beag de réo a bfuil
de caint aige.

"He is a GREAT horse for
work."

"It is GREAT land for
barley."

"It is an extraordinary
thing that you would
not keep quiet."

"Is it not extraordinary
that ye would not let
me alone!"

"Is it not extraordinary
that ye would let *my-*
self alone!"

Let me alone.

Let myself alone.

Don't mind it.

Don't mind itself.

What an awful hurry you
are in!

What a divilish hurry you
are in!

A bullet moves with very
great force.

Thade has an awful lot of
money.

He has an awful lot of
talk whatever money
he has.

(*Lit.* It is not too little
as a wonder what talk
he has.) The amount
of talk he has is amazing.

ní beas o' iongha é.

(*Lit.* It is not too little as a wonder.) It is a very great wonder.

ní beas liom dé.

I have got enough of it.

ní beas liom díob.

I have got enough of them.

ní beas dom péin an méirí reo.

This much is enough for me.

ní mór dom péin an méirí reo.

This much is little enough for myself.

ní mór liom duit é.

I don't grudge it to you.

ní mór duit é.

You want it.

ní beas duit é.

It is enough for you.

tá ré ró mór astat.

It is too big for you.

tá ré ró beas astat.

It is too small for you.

tá ré ró láidir duit.

It is too strong for you.

tá ré ró las duit.

It is too weak for you.

tá ré ró las astat.

You have it too weak.

tá ré ró teann astat.

You have made it too stiff.

tá ré ró bog astat.

You have it too slack.

tá ré ró bog duit.

It is too slack for you.

tá ré cam astat.

You have bent it.

tá ré ollam astat.

I have prepared it; I have made it ready.

tá ré lán astat.

I have filled it; I have it full.

tá ré rocair astat.

I have settled it; I have it settled.

tá ré irctis astat.

I have brought it in; I have it brought in; I have it in; I have it inside

Tá ré amuic aḡam.

I have put it out; I have it put out; I have it out; I have it outside.

Tá ré ar lár aḡam.

I have thrown it down; I have it thrown down; I have it down; I have it on the ground.

Tá ré éuar aḡam.

I have put it up; I have it put up; I have it up; I have it above.

Tá ré ruar aḡam.

(*This is the same as the previous sentence, but it expresses the upward motion, not the rest above. This distinction cannot be expressed in English.*)

Tá ré éior aḡam.

I have taken it down below; I have it carried down; I have it down; I have it below.

Tá ré ríor aḡam.

(*The same distinction as in the previous case.*)

Tá ré éall aḡam.

I have taken it over; I have it carried over; I have it over, yonder.

Tá ré anonn aḡam.

(*The same distinction.*)

Cá ré ábur aḡam.

I have brought it here; I have it brought here; I have it here.

Τά πέ αναττ αἰαμ.

I have brought it over; I
have it brought over; I
have it over, here.

Τά αν τεμε αν ιαπαῶ
αἰαμ.

I have lighted the fire; I
have the fire lighted;
I have the fire lighting.

Τά αν τ-ἀρταῶ ποταμ
αἰαμ.

I have emptied the vessel;
I have the vessel emp-
tied; I have the vessel
empty.

Τάιτο να βα ι ὀτεαντα
'έειτε αἰαμ.

I have collected the cattle;
I have the cattle col-
lected; I have the cattle
togethr.

ἱριαῶ μο βα πέιν ιαῶ.

'They are my own cows.

ἱριαῶ ιαῶ.

'They are the same.

ἡί η-ιαῶ πο ιαῶ!

These are not they!

Αν ιαῶ πο ιαῶ?

Are these they?

ἡί η-ιαῶ.

'They are not.

Τά ουινη αἰα τεαῶτ.

There is a person coming.

Αν ε Ὀιαρμουτο ε?

Is it Dermod?

ἡί η-ε.

It is not.

Αν ε α ἡαῶ ε?

Is it his son?

Αν βό αταῶ αν?

Is it a cow?

ἱρ βό.

ἱρεαῶ.

Yes.

Αν ι αν βό αταῶ αν?

Is it the cow?

ἱρί.

Yes.

Βιτεαῖνναῶ ἱρεαῶ ι. ἱρ-
εαῶ ραν.

She is a thief, so she is.

Τά πέ 'να τά, τά ραν.

It is day, so it is.

'Ná lá íreado atá ré. Ír- eadó ran.	Day is what it is, so it is.
Burte íreado atá ré asat. Íreadó ran.	Broken is how you have it, so it is.
'Na pmitiúinib atá ré asat. Íreadó ran.	In smithereens is how you have it, so it is.
'Ná búrúgar atá ré asat. Íreadó ran.	In fragments you have it, so it is.
Ní h-iontaoib túra. Ní h-eadó ran.	You are not to be trusted, so you are not.
Cá ré go deap asat. Tá ran.	You have it in a nice way, so you have.
Tá ré go h-aindeir asat. Tá ran.	You have it in a mess, so you have.
Go h-aindeir íreado atá ré asat. Íreadó ran.	In a mess is how you have it, so it is.
Ír túra a búr é.	It was you that broke it.
Ní mé aét Táðg.	No, but Thade.
Le carúr íreado búr ré é.	It was with a hammer he broke it.
Ní h-eadó aét le tuaisg.	No, but with a hatchet.
Siné an carúr.	That is the hammer.
Síóí an tuaisg.	This is the hatchet.
Síú é Táðg.	Yonder is Thade.
Siné é anran é.	There it is there.
Síóé anro é.	Here it is here.
Síú é anrú é.	There it is yonder.
Síóí anro í.	Here she is here.
Siní anran í.	There she is there.
Síú í anrú í.	There she is yonder.
Tá ré anran.	It is there.
Tá ré anro.	It is here.

Τά ρε ανῦρο.

Σινέ έ.

Σινί ί.

Ιρεαῶ.

Ιρεαῶ ραν.

Νί η-εαῶ.

Νί η-εαῶ ραν.

It is yonder.

That is it. That is he.

That is she. That is it.

Yes. The matter is so.

That matter is so.

No. The matter is not so.

That matter is not so.

It will be seen from the above that έ is the masculine, or neuter, pronoun; that ί is the feminine pronoun; and that εαῶ is not a pronoun at all, but a particle whose function it is to represent any description of indefinite predication after ιρ. Hence εαῶ always represents the truth of some statement, which ιρ asserts, and which νί denies. Ιρεαῶ = "The matter is so." Νί η-εαῶ = "The matter is not so."

Ῥεῖτ.

Ῥεῖτ λάριρ.

Ῥεῖτ λαζ.

Ιρ μαῖτ αν ρυῶ Ῥεῖτ
λάριρ.

Ιρ ολc αν ρυῶ Ῥεῖτ λαζ.

Ὀ' ϕεάρ υιὸμ Ῥεῖτ λάριρ
'νά Ῥεῖτ λαζ.

Caῶ 'να ἑαὸῦ νά ceanuί-
ζεαν tu bpoza ouic
péin?

ζαν αν τ-αιρζεαῶ το
Ῥεῖτ αζαμ.

Caῶ 'να ἑαὸῦ νά τυζαν
τύ λεατ αν μάλα?

The fact of being. To be.

To be strong.

To be weak.

It is a good thing to be
strong.

It is a bad thing to be
weak.

I'd rather be strong than
weak.

Why don't you buy shoes
for yourself?

Because I have not got the
money.

Why do you not bring
the bag?

É beiré nío érom.

Caó 'na éaoð ná fuil ann-
lan le d' éuro bíó aḡat?

ḡan don fáḡail do beiré
aḡam aip.

Caó éuige óuit beiré aḡ
maḡað fúm?

ḡan don éiall do beiré
aḡat.

Caó 'na éaoð ná h-íéan
tú tuilleað?

Mo óóitín do beiré íéte
aḡam.

An épaḡað beiré ipḡis
uait?

ḡeaðaip, aét ḡan beiré 'ḡá
inḡint opm amápaó.

Ní feáip beiré aḡ caint aip
aét ip ionḡantaó an
ouine tú!

Ní feáip beiré aḡ caint aip,
do buairó an lá inḡiu
aip a épeaca mañ!

Ní 'l don maíé óuit beiré
uom!

Ní h-ionan beiré aip buile
aḡur aip lán-buile.

Ma'p maíé leat beiré buan
caíé fuap aḡur teit.

Because it is too heavy.

Why have you no kitchen
with your food?

Because I have no means
of getting it.

What are you making
game of me for?

Because you have no
sense.

Why don't you eat more?

Because I have eaten
enough.

Will you give me a night's
lodging?

I will, provided you
will not be telling it to-
morrow.

There is no use in talking,
you are an extraor-
dinary person!

There is no use in talking,
this day flogs all I have
ever seen!

There is no use in your
being at me!

There is a difference be-
tween being mad and
being mad entirely.

If you wish to live long
take your food cold and
run away.

- Ȣan Ȣeic̃ am Ȣoõpaõ ipé Not to be bothering me.
 Ȣeanaĩpaĩ! 'tis what you'll do.
 Tá p̃é Ȣan Ȣeic̃ ap̃ p̃óȢ- He is a little unwell.
 nam̃.
 CuĩȢpać, Ȣan Ȣeic̃ maõĩm- Fairly well without much
 teać.
 Ȣ' p̃eapa Ȣuic̃ Ȣan a Ȣeic̃ It would be better for you
 aȢac̃ aćȢ p̃p̃áȢa aȢup̃ if you had but a potato
 Ȣp̃áĩnne p̃alaĩnñ aȢo ȢĩȢ and a grain of salt in
 p̃éĩñ 'ñá Ȣá m̃beĩȢeaȢo your own house than if
 p̃óȢ aȢup̃ p̃óȢȢa aȢac̃ i you had the greatest
 ȢoȢĩȢ añ p̃ĩp̃ Ȣáll.
 ȢuȢap̃Ȣ Ȣeĩp̃ Ȣan Ȣeic̃ I told him not to be long
 aȢpaȢo. (away).
 ȢuȢap̃Ȣ Ȣeĩp̃ Ȣan aȢon I told him not to be in
 Ȣuic̃neaĩp̃ Ȣo Ȣeic̃ aĩp̃. any hurry.
 ȢuȢap̃Ȣ Ȣeĩp̃ Ȣan aȢon I told him not to be afraid.
 eaȢla Ȣeic̃ aĩp̃.
 ȢuȢap̃Ȣ Ȣeĩp̃ Ȣan aȢon I told him not to have any
 Ȣĩp̃uaȢ Ȣeic̃ aĩȢe ȢóóĩȢ. compassion for them.
 ȢuȢap̃Ȣ Ȣeĩp̃ Ȣan aȢon I told him not to be afraid
 eaȢla Ȣeic̃ aĩȢe p̃ómp̃a. of them.
 ȢuȢap̃Ȣ Ȣeĩp̃ Ȣan aȢon I told him not to be in-
 Ȣeanñ Ȣo Ȣeic̃ aĩȢe fluenced by them (not
 op̃Ȣa. to mind them).
 ȢuȢap̃Ȣ Ȣeĩp̃ Ȣan aȢon I told him not to have
 Ȣáll Ȣo Ȣeic̃ aĩȢe anything to do with
 Ȣúca. them.

(This cáll is a genuine Irish word. It does not mean the English word "call." The Irish for that is ȢlaaȢo.)

ΑΣΥΝΕΣΤΗΝ.

APPENDIX.

ἡ δὲ ἡ-ὕμπερα δὲ.

Irish Numerals.

The Irish number has three different shapes in the mind. First, it is a substantive. Like any other substantive, it stands either with or without the definite article. With the definite article it means some *definite* number, as ἡν ἑ-ἄν = "the one," ἡν ὅ-εἰς = "the ten," ἡν ὁ-ἑἄν ὅ-εἰς = "the first ten," ἡν ὁ-ἄρᾱ κύ-ἑξ = "the second five." Without the definite article it is an *indefinite* substantive, κύ-ἑξ = "a five," ὅ-εἰς = "a ten."

Secondly, in the Irish mind the idea of number is a *mental instrument for counting*. Then it has in speech the particle ἄ before it. ἄ ἡ-ἄν = "one," ἄ ὁ-ό = "two," ἄ ἑ-ἑῖς = "three."

Every number, *when thus used as a counter*, has this particle before it. In counting, people have the habit of dropping, at certain numbers, from the second shape of the idea to the first, just as if, in English counting, a person were to say instead of "twelve," "a dozen," or instead of "twenty," "a score."

This alternation of the Irish mind, between the two shapes of the idea, gave rise to some confusion among scholars. They thought some of the Irish numbers *took*

the particle and that others *did not*. The truth is that *none* of them take it when used as independent substantives, and that they *all* take it when used as counters. I have heard Δ céad used as a counter. It means *the last individual of the hundred*, whereas céad means *the whole hundred individuals*.

The third shape of the idea is that of a counter *in the form of an adjective*, i.e., "one horse," "two horses," "three horses," etc. In this method of Irish counting the first number is never used at all. We never say in Irish "*one* horse." We always say, capat, óá capat, trí capat, ceirce capat, etc.; bean, óá mnaoi, trí mná, ceirce mná, etc.

Sometimes, in Irish counting, the individuals are kept so distinct as *never to constitute a plural*.

Capat = one horse.

Óá capat = two horses.

Trí capat = three horses.

Ceirce capat = four horses, etc.

Seact, oét, and naoi prefer the plural.

Thus the mystery of píce capat is easily seen through.

In the case of *verbal nouns* even seact, oét, and naoi take the singular.

Seact mbuataó = seven thrashings.

Oét mbuataó = eight thrashings.

Naoi mbuataó = nine thrashings.

Deic mbuataó = ten thrashings

Cúig beirbáó = five boilings.

Trí tmuomúgáó = three dryings.

Óá fárgáó = two squeezings.

Cimirt = (one) rubbing.

The learner must take care not to be misled by the grammars and their Latin terminologies. Those Latin terminologies do not fit our Irish language. They are all confusion.

na h-uimhreacha. IRISH NUMERALS.

an uimhir féin.	THE NUMBER ITSELF.	
Don.	One	(the number)
Dó.	Two	"
Trí.	Three	"
Ceačair.	Four	"
Cúig.	Five	"
Sé.	Six	"
Seacht.	Seven	"
Ocht.	Eight	"
Naoi.	Nine	"
Deic.	Ten	"
Daonóeas.	Eleven	"
Dóóeas.	Twelve	"
Tríóeas.	Thirteen	"
Ceačairóeas.	Fourteen	"
Cúigóeas.	Fifteen	"
Séóeas.	Sixteen	"
Seachtóeas.	Seventeen	"
Ochtóeas.	Eighteen	"
Naoioeas.	Nineteen	"
Fíce.	Twenty	"
Don a' r fíce.	Twenty-one	"
Dó a' r fíce.	Twenty-two	"
Ceačair a' r fíce	Twenty-four	"
7c. 7c.	&c.	
Deic a' r fíce.	Thirty	"
Dačao.	Forty	"

This form of the numeral is a substantive and can have the definite article before it when the sense of the language so requires ; thus :—

Ἀν τ-αον.	The one.
Ἀν τοό.	The two, <i>i.e.</i> , that individual <i>two</i> .
Ἀν τμί.	The three.
Ἀν ceac̃aiπ.	The four, <i>i.e.</i> , there is ques- tion of a number of fours and this is a certain one of them. It is the <i>four</i> of which mention has been made somewhere.

AN UNMR AS CŌMBEAM.

THE NUMBER, COUNTING.

Ἀ h-αον.	One.
Ἀ τοό.	Two.
Ἀ τμί.	Three.
Ἀ ceac̃aiπ.	Four.
Ἀ cúηγ.	Five.
Ἀ pé.	Six.
Ἀ peac̃ct.	Seven.
Ἀ h-oct.	Eight.
Ἀ naoi.	Nine.
Ἀ oeié.	Ten.
Ἀ h-aoimtoéas.	Eleven.
Ἀ toótoéas.	Twelve.
Ἀ τμίtoéas.	Thirteen.
Ἀ ceac̃aiπtoéas.	Fourteen.
Ἀ cúηγtoéas.	Fifteen.
Ἀ pétoéas.	Sixteen.

Δ ρεᾰττο῔εᾰς.	Seventeen.
Δ η-ο῔ττο῔εᾰς.	Eighteen.
Δ ηαοιτο῔εᾰς.	Nineteen.
Δ ρίε.	Twenty.
Δ η-αον ᾰ'ρ ρίε.	Twenty-one.
Δ τρι ᾰ'ρ ρίε.	Twenty-three.
Δ κύις ᾰ'ρ ρίε.	Twenty-five.
Δ τοι῔ ᾰ'ρ ρίε.	Thirty.
Δ τοᾰᾰτο.	Forty.
Δ η-αον ᾰ'ρ τοᾰᾰτο.	Forty-one.

This form of numeral is used while the finger of the person counting points, for each numeral, to the individual which is counted. The Δ is not repeated in the compound forms. It would be impossible to repeat it. No individual thing could occupy the position both of Δ τοι῔ and Δ ρίε, for example. Hence a thing could not be Δ τοι῔ ᾰ'ρ Δ ρίε. It must be Δ τοι῔ ᾰ'ρ ρίε.

AN UMIR ΔS LÉIRIÚŠAΘ. THE NUMBER, DEFINING
SOMETHING.

Δη τ-αονμάθ λά. }	The first day.
Δη ῔έαθ λά. }	
Δη τοόμάθ λά. }	The second day.
Δη τοαη λά. }	
Δη τριμάθ λά. }	The third day.
Δη τρειαρ λά. }	
Δη τεᾰτρημάθ λά.	The fourth day.
Δη κύιςμάθ λά.	The fifth day.
Δη ρεμάθ λά.	The sixth day.
Δη ρεᾰτρημάθ λά.	The seventh day.

Ἀν τ-οὐτῆμαθὶ λᾶ.	The eighth day.
Ἀν ναοῆμαθὶ λᾶ.	The ninth day.
Ἀν τοιῆμαθὶ λᾶ.	The tenth day.
(Ἀν τοεαῖμαθὶ.	The tithe.)
Ἀν τ-αονῆμαθὶ λᾶ τοέας.	The eleventh day.
Ἀν τοαπᾶ λᾶ τοέας.	The twelfth day.
Ἀν τπῆμαθὶ λᾶ τοέας.	The thirteenth day.
Ἀν ceατπῆμαθὶ λᾶ τοέας.	The fourteenth day.
Ἀν cúγῆμαθὶ λᾶ τοέας.	The fifteenth day.
Ἀν πέμαθὶ λᾶ τοέας.	The sixteenth day.
Ἀν peαῖτῆμαθὶ λᾶ τοέας.	The seventeenth day.
Ἀν τ-οὐτῆμαθὶ λᾶ τοέας.	The eighteenth day.
Ἀν ναοῆμαθὶ λᾶ τοέας.	The nineteenth day.
Ἀν πῆμαθὶ λᾶ.	The twentieth day.
Ἀν τ-αονῆμαθὶ λᾶ πῆιτο.	The twenty-first day.
Ἀν τοαπᾶ λᾶ πῆιτο. }	The twenty-second day.
Ἀν τοόῆμαθὶ λᾶ πῆιτο. }	
Ἀν τπῆμαθὶ λᾶ πῆιτο.	The twenty-third day.
Ἀν ceατπῆμαθὶ λᾶ πῆιτο.	The twenty-fourth day.
Ἀν cúγῆμαθὶ λᾶ πῆιτο.	The twenty-fifth day.
Ἀν πέμαθὶ λᾶ πῆιτο.	The twenty-sixth day.
Ἀν τοιῆμαθὶ λᾶ πῆιτο.	The thirtieth day.
Ἀν τ-αονῆμαθὶ λᾶ τοέας	The thirty-first day.
απὶ πῆιτο.	
Ἀν τοαπᾶ λᾶ τοέας απὶ	The thirty-second day.
πῆιτο.	
Ἀν τπῆμαθὶ λᾶ τοέας απὶ	The thirty-third day.
πῆιτο.	
Ἀν ceατπῆμαθὶ λᾶ τοέας απὶ	The thirty-fourth day.
πῆιτο.	
Ἀν τοαῖατοῆμαθὶ λᾶ. }	The fortieth day.
λᾶ α τοαῖατο.	

“1 mbliagáin a tacaíto “In the year 1840 furze
beró áition gan píol will be without seed and
gan bláct.” without blossom.”

This word “tacaíto” should not be written ták pícto. What the people have said for centuries is tacaíto. The derivation, of course, is ták pícto. But what sort of *English* would we have if instead of the *word* we were to write its *derivation*!

An t-aonmáto lá a'r ta- cáto.	The forty-first day.
An dara lá a'r tacaíto.	The forty-second day.
An tríamáto lá a'r tacaíto.	The forty-third day.
An deicmáto lá a'r ta- cáto.	The fiftieth day.
An t-aonmáto lá tóas a'r tacaíto.	The fifty-first day.
An dara la tóas a'r tacaíto.	The fifty-second day.
Lá a trí pícto.	The sixtieth day.
Bliagáin a trí pícto.	The year '60.
Bliagáin a ceitpe pícto.	The eightieth year.
An t-aonmáto bliagáin a'r ceitpe pícto.	The eighty-first year.
An deicmáto bliagáin a'r ceitpe pícto.	The ninetieth year.
An t-aonmáto bliagáin tóas a'r ceitpe pícto.	The ninety-first year.
An céatmáto bliagáin.	The hundredth year.
An t-aonmáto bliagáin asup céato.	The hundred-and-first year.

All these expressions are exactly as I have heard them from the mouths of the people.

ὁ ἀοιὴ ὁ ἅ ἡ σὸμῆρεαῖν.	PERSONS BEING COUNTED.
Ὀυινε.	A person.
Βειπτ	Two persons.
Τριῦν.	Three persons.
Ἐαῖταρ.	Four persons.
Κυῖζεαρ.	Five persons.
Σειρεαρ.	Six persons.
Μόρπειρεαρ.	Seven persons.
Ὀῦταρ.	Eight persons.
Ἡαονῶν.	Nine persons.
Ἐιῖνιῦν.	Ten persons.
Ἀοινε ὀέα.	Eleven persons.
Ὀάρεα.	Twelve persons.
Τρί Ὀυινε ὀέα.	Thirteen persons.
Ἐιῖρε Ὀυινε ὀέα.	Fourteen persons.
Κυῖ Ὀυινε ὀέα.	Fifteen persons.
Σέ Ὀυινε ὀέα.	Sixteen persons.
Σεαῖτ ἡοινε ὀέα.	Seventeen persons.
Ὀῦτ ἡοινε ὀέα.	Eighteen persons.
Ἡαοι Ὀυινε ὀέα.	Nineteen persons.
ῤίε Ὀυινε.	Twenty persons.
Ὀυινε Ἀγυρ ῤίε.	Twenty-one persons.
Βειπτ Ἀρ ῤίε.	Twenty-two persons.
Ἐαῖατ Ὀυινε.	Forty persons.
Ὀυινε Ἀγυρ Ἐαῖατ .	Forty-one persons.
Ἐιῖτ ἡοινε Ἀγυρ Ἐαῖατ. }	Fifty persons.
Ἐιῖνιῦν Ἀρ Ἐαῖατ. }	
Τρί ῤίετ Ὀυινε.	Sixty persons.
Ὀυινε Ἀγυρ Τρί ῤίετ.	Sixty-one persons.

ἄνθρωποι ἄνθρωποι ἄνθρωποι.	Sixty-two persons.
ἑβδομήκοντα ἄνθρωποι ἄνθρωποι.	Seventy persons.
ἑβδομήκοντα ἄνθρωποι ἄνθρωποι.	Seventy-one persons.
ἑβδομήκοντα ἄνθρωποι ἄνθρωποι.	Seventy-two persons.
ἑβδομήκοντα ἄνθρωποι ἄνθρωποι ἄνθρωποι.	Seventy-three persons.
ἑβδομήκοντα ἄνθρωποι ἄνθρωποι.	Eighty persons.
ἑβδομήκοντα ἄνθρωποι ἄνθρωποι ἄνθρωποι.	Eighty-one persons.
ἑβδομήκοντα ἄνθρωποι ἄνθρωποι ἄνθρωποι.	Eighty-eight persons.
ἑβδομήκοντα ἄνθρωποι ἄνθρωποι ἄνθρωποι.	Ninety persons.
ἑβδομήκοντα ἄνθρωποι ἄνθρωποι ἄνθρωποι.	Ninety-one persons.
ἑβδομήκοντα ἄνθρωποι ἄνθρωποι ἄνθρωποι.	Ninety-two persons.
ἑβδομήκοντα ἄνθρωποι ἄνθρωποι ἄνθρωποι ἄνθρωποι.	Ninety-three persons.

The *η* in ἑβδομήκοντα is broad. There *was* a *ο* between it and the *ε*.

ἑκατόν ἄνθρωποι.	One hundred persons.
ἑκατόν ἄνθρωποι ἄνθρωποι.	One hundred and one persons.
ἑκατόν ἄνθρωποι ἄνθρωποι.	One hundred and two persons.
ἑκατόν ἄνθρωποι ἄνθρωποι ἄνθρωποι.	One hundred and three persons.
ἑκατόν ἄνθρωποι ἄνθρωποι ἄνθρωποι ἄνθρωποι.	One hundred and four persons.
ἑκατόν ἄνθρωποι ἄνθρωποι ἄνθρωποι ἄνθρωποι ἄνθρωποι.	One hundred and five persons.

Deicniúsup a'p céad.	One hundred and ten persons.
Míle tuine.	One thousand persons.
Céad agus míle tuine.	One thousand one hundred persons.
Céad míle tuine.	One hundred thousand persons.
Tuine agus céad míle.	One hundred thousand and one persons.
Tuine agus míle.	One thousand and one persons.
Deic céad míle tuine.	One million of persons.
Tuine agus deic céad míle.	One million and one persons.
Fice céad míle tuine.	2,000,000 persons.
Tuine agus fice céad míle.	2,000,001 persons.
Beipt agus fice céad míle.	2,000,002 persons.
Céad agus fice céad míle tuine.	2,000,100 persons.
Míle agus fice céad míle tuine.	2,001,000 persons.
Deic míle agus fice céad míle tuine.	2,010,000 persons.
Céad míle agus fice céad míle tuine.	2,100,000 persons.
Deic céad míle agus fice céad míle tuine.	3,000,000 persons.
Daicéad céad míle tuine.	4,000,000 persons.
Trí fice céad míle tuine.	6,000,000 persons.

Céitpe pícró céad míle tuine.	8,000,000 persons.
Céad céad míle tuine.	10,000,000 persons.
Míle míle tuine.	1,000,000 persons.
Céad míle míle tuine.	100,000,000 persons.
Deic céad míle míle tuine.	1,000,000,000 persons.
Tuine ašur deic céad míle míle.	1,000,000,001 persons.

neite d'á gcóiréamh.

THINGS BEING COUNTED.

Cloč míne.	A stone of meal.
Dá cloic míne.	Two stone of meal.
Trí cloča míne.	Three stone of meal.
Céitpe cloča míne.	Four stone of meal.
Cúig cloča míne.	Five stone of meal.
Sé cloča míne.	Six stone of meal.
Seacht cloča míne.	Seven stone of meal.
Ocht cloča míne.	Eight stone of meal.
Naoi gcloča míne.	Nine stone of meal.
Deic cloča míne.	Ten stone of meal.
Don cloč déag míne.	Eleven stone of meal.
Dá cloic déag míne. }	Twelve stone of meal.
Dá cloic déag míne. }	
Trí cloča déag míne.	Thirteen stone of meal.
Naoi gcloča déag míne.	Nineteen stone of meal.
Pice cloč míne. }	Twenty stone of meal.
Pice cloč míne. }	
Cloč ašur pice míne.	Twenty-one stone of meal.
Dá cloic a'p pice míne.	Twenty-two stone of meal.
Trí cloča pícró míne.	Twenty-three stone of meal.
Céitpe cloča pícró míne.	Twenty-four stone of meal.
Naoi gcloča pícró míne.	Twenty-nine stone of meal.

Θεῖς cloča pício mine.	Thirty stone of meal.
Δον cloč théas ap pício mine.	Thirty-one stone of meal.
Θά cloic théas ap pício mine.	Thirty-two stone of meal.
Τρί cloča théas ap pício mine.	Thirty-three stone of meal.
<div> <div> Θάκατο cloč mine. } Θάκατο cloč mine. } </div> </div>	Forty stone of meal.

The learner will perceive that in one of these phrases the *m* of *mine* is aspirated, in the other it is not. Here is the reason. If *θάκατο cloč* be taken as *one thing*, it is a phrase-noun and *not* feminine. If the words be taken *singly*, then the word *cloč* aspirates *mine* because the word *cloč* is feminine. The speaker is at perfect liberty to say *θάκατο . . . cloč-mine*, or *θάκατο-cloč . . . mine*. This different grouping of the words is of course made merely in the mind. It need not be expressed by the voice.

WITH THE DEFINITE ARTICLE.

Ἄν cloč mine.	The stone of meal.
Ἄν θά cloic mine.	The two stone of meal.
Ἦα τρί cloča mine.	The three stone of meal.
Ἄν τ-δον cloč théas mine.	The eleven stone of meal.
Ἄν θά cloic théas mine.	The twelve stone of meal.
Ἦα τρί cloča théas mine.	The thirteen stone of meal.
Ἦα ἡσσις cloča théas mine.	The nineteen stone of meal.
<div> <div> Ἄν píce cloč mine. } Ἄν píce cloč mine. } </div> </div>	The twenty stone of meal.

Δν ἐλοῦ ἀρ ῥιέρο mine.	The twenty-one stone of meal.
Δν ὡά ἐλοιῦ ἀρ ῥιέρο mine.	The twenty-two stone of meal.
Ἡα τρι cloca ῥιέρο mine.	The twenty-three stone of meal.
Δν τ-αον ἐλοῦ ὡέας ἀρ ῥιέρο mine.	The thirty-one stone of meal.
Δν ὡά ἐλοιῦ ὡέας ἀρ ῥιέρο mine.	The thirty-two stone of meal.
Ἡα τρι cloca ὡέας ἀρ ῥιέρο mine.	The thirty-three stone of meal.
Δν ὡάατο cloῦ mine. }	The forty stone of meal.
Δν ὡάατο cloῦ mine. }	
Δν ἐλοῦ ἀρ ὡάατο mine.	The forty-one stone of meal.
Δν ὡά ἐλοιῦ ἀρ ὡάατο mine.	The forty-two stone of meal.
Ἡα τρι cloca ἀρ ὡάατο mine.	The forty-three stone of meal.
Δν τρι ῥιέρο cloῦ mine. }	The sixty stone of meal, &c.
Δν τρι ῥιέρο cloῦ mine. c. }	
Ὠά ρσιλινγ ἀρ ἐλοιῦ mine.	Two shillings for a stone of meal.
Ὠά ρσιλινγ ἀρ ὡά ἐλοιῦ mine.	Two shillings for two stone of meal.
Ὠά ρσιλινγ ἀρ τρι cloca mine.	Two shillings for three stone of meal.

I have never heard clocaib in these constructions. It seems to me that grammarians are utterly ignorant

of the true meaning of this -ib which they are pleased to call "*dative plural*." Now, in the above example if the τμή cloca did not mean a given *single* measure if it meant three *individual things*, it should be clocaib. Here τμή cloca is *one* collective quantity, and it is that fact, before my mind, which prevents me from saying clocaib. It appears then that this -ib expresses, not a difference of *case*, but a difference of *mode*. There is far more purity of language in the speech of the people than there is in our grammars. We have no *Irish* grammar. They are all *Latin* grammars.

leat na cloicé mine.	Half of the stone of meal.
leat an dā cloc mine. }	Half of the two stone of meal.
leat an dā cloc mine. }	
leat na dtμή gclóc mine.	Half of the three stone of meal.
leat na ndeic gclóc mine.	Half of the ten stone of meal.
leat an don cloc dēas mine.	Half of the eleven stone of meal.
leat an dā cloc dēas mine.	Half of the twelve stone of meal.
leat na dtμή gclóc ndēas mine.	Half of the thirteen stone of meal.
leat an ficeas cloc mine.	Half of the twenty stone of meal.
leat an don cloc ap ficio mine.	Half of the twenty-one stone of meal.
leat an dā cloc ap ficio mine.	Half of the twenty-two stone of meal.

λεατ na ττρι̇ σcloσ αρ̇ πίcτo mine.	Half of the twenty-three stone of meal.
λεατ an ταcατo cloσ mine	Half of the forty stone of meal.
uαρ; αon uαρ αṁain.	Once.
Ὅα uαρ; ρaoι ὀδ.	Twice.
Τρι̇ n-uαρe; ρō τρι̇.	Three times.
Ceτpe n-uαρe; ρō cεa- ταρ.	Four times.
Deiċ n-uαρe; ρō ὀeiċ.	Ten times.
πίce uαρ.	Twenty times.
uαρ um a ρeaċ.	At odd times, now and then, "a seldom time."
Seaċt n-uαρe τéaċ αρ̇ πίcτo.	"Hundreds of times."

When uαρ signifies "an hour" it has always the words "α' cloις" with it. Sometimes, especially in the case of verbal nouns, the *individuals counted* are kept so distinct in the mind as never to constitute a plural, no matter how large their number.

Capαθ̇.	A twist or turn.
Ὅα cαπαθ̇.	Two twistings.
Τρι̇ cαπαθ̇.	Three twistings
Ceτpe cαπαθ̇.	Four twistings.
Cúγ cαπαθ̇.	Five twistings.
Sé cαπαθ̇.	Six twistings.
Seaċt γcαπαθ̇.	Seven twistings
Ocṫ γcαπαθ̇;	Eight twistings
ηaoι γcαπαθ̇.	Nine twistings.
Deiċ γcαπαθ̇.	Ten twistings

Don capaó óéas.	Eleven twistings.
Trí capaó óéas.	Thirteen twistings.
Fice capaó.	Twenty twistings.
Céao capaó.	A hundred twistings.
Baineamar trí capaó	We turned the fox around
óéas ar fíctó ar an	thirty-three times.
maoa muáó.	

Sometimes, for the purpose of smoothness, the word ceann is introduced in counting.

bó.	One cow.
Óá bó.	Two cows.
Trí cinn óe buaib.	Three cows.
Ceirce cinn óe buaib.	Three head of cattle.
Don céannóéas óe buaib.	Four head of cattle.
Naol gcinn óéas óe	Eleven cows.
buaib.	Nineteen cows.
Fice bó.	Twenty cows.
Féur bó.	The grass of a cow.
Féur Óá bó.	The grass of two cows.
Féur trí cinn óe buaib.	The grass of three cows.
Féur trí mbó.	The grass of three cows.
Féur ceirce mbó.	The grass of four cows.
Féur ceirce cinn óe buaib.	
Féur cúis mbó.	The grass of five cows.
Féur cúis cinn óe buaib.	
Féur deic mbó.	The grass of ten cows.
Féur deic cinn óe buaib.	

բէսք ձօն շօնն ղեօց ղօ
 ԲՍԻԾ. The grass of eleven cows.

ձօն շօնն ղեօց is a phrase noun and therefore *indeclinable*.

բէսք ձօն շօնն	}	The grass of the eleven cows.
ղեօց ղօ ԲՍԻԾ.		
բէսք ձօն Ծօ ղեօց		
բէսք ձօն քիճատ Ծօ.		The grass of the twenty cows.

բէսք յա ի-ձօն Ծօ.	The grass of the one cow.
բէսք ձօն շարսի.	The grass of the one horse.
Շօն Դուռ.	One person's share.
Շօն երկր.	Two persons' share.
Շօն տրի.	Three persons' share.
Շօն շարսի.	Four persons' share.
Շօն յա երկր.	The two persons' share.
Շօն ձօն շարսի.	The five persons' share.
Շօն ձօն Դուռն ղեօց.	The eleven persons' share.
Շօն ձօն Դարբեց.	The twelve persons' share.
Բերօմ ձօն Դարբեց.	As much as twelve persons could do in one effort.
Շօն քիճ Դուռ.	Twenty persons' share.
Շօն Դուռ Դարբ քիճ.	Twenty-one persons' share.
Բերօմ քիճ Դուռ.	As much as twenty persons could do in one effort.
Բերօմ շարս արս.	The force of 100 horses, i.e., 100 horse power.



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